

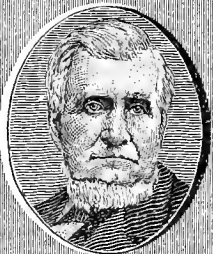


JUVENILE INSTRUCTOR

AN
ILLUSTRATED
MAGAZINE

Published Semi-Monthly
Designed Expressly for the
Education & Elevation
of the Young

Cliff Edward 24 30



GEORGE Q. CANNON,
EDITOR.
SALT LAKE CITY, UTAH.

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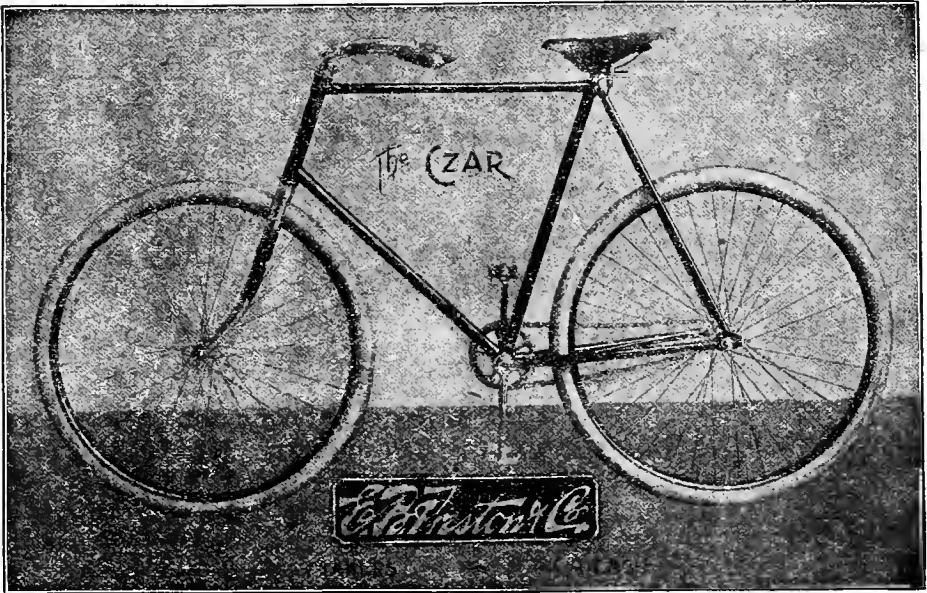
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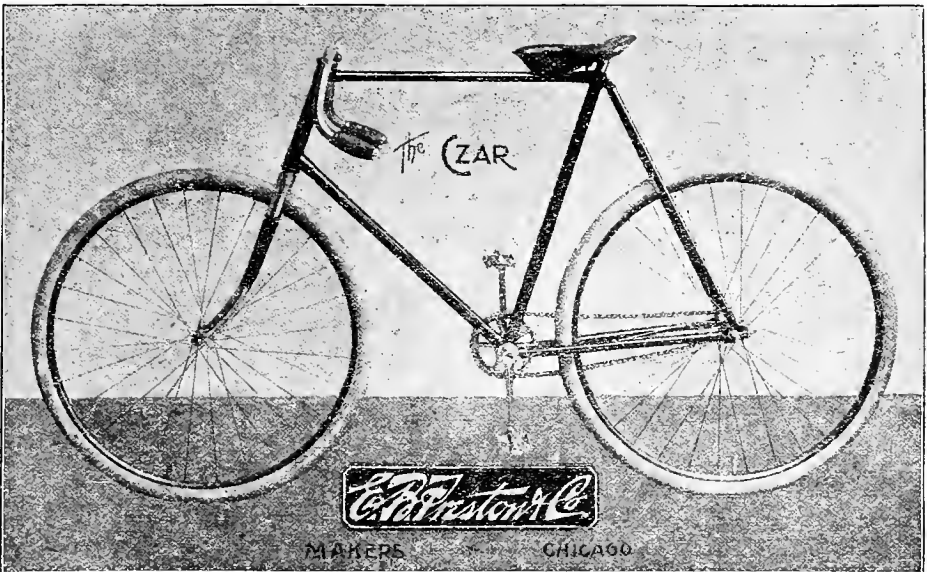
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THE JUVENILE INSTRUCTOR

Organ for YOUNG LATTER DAY SAINTS



VOL. XXX.

SALT LAKE CITY, APRIL 15, 1895.

No. 8.

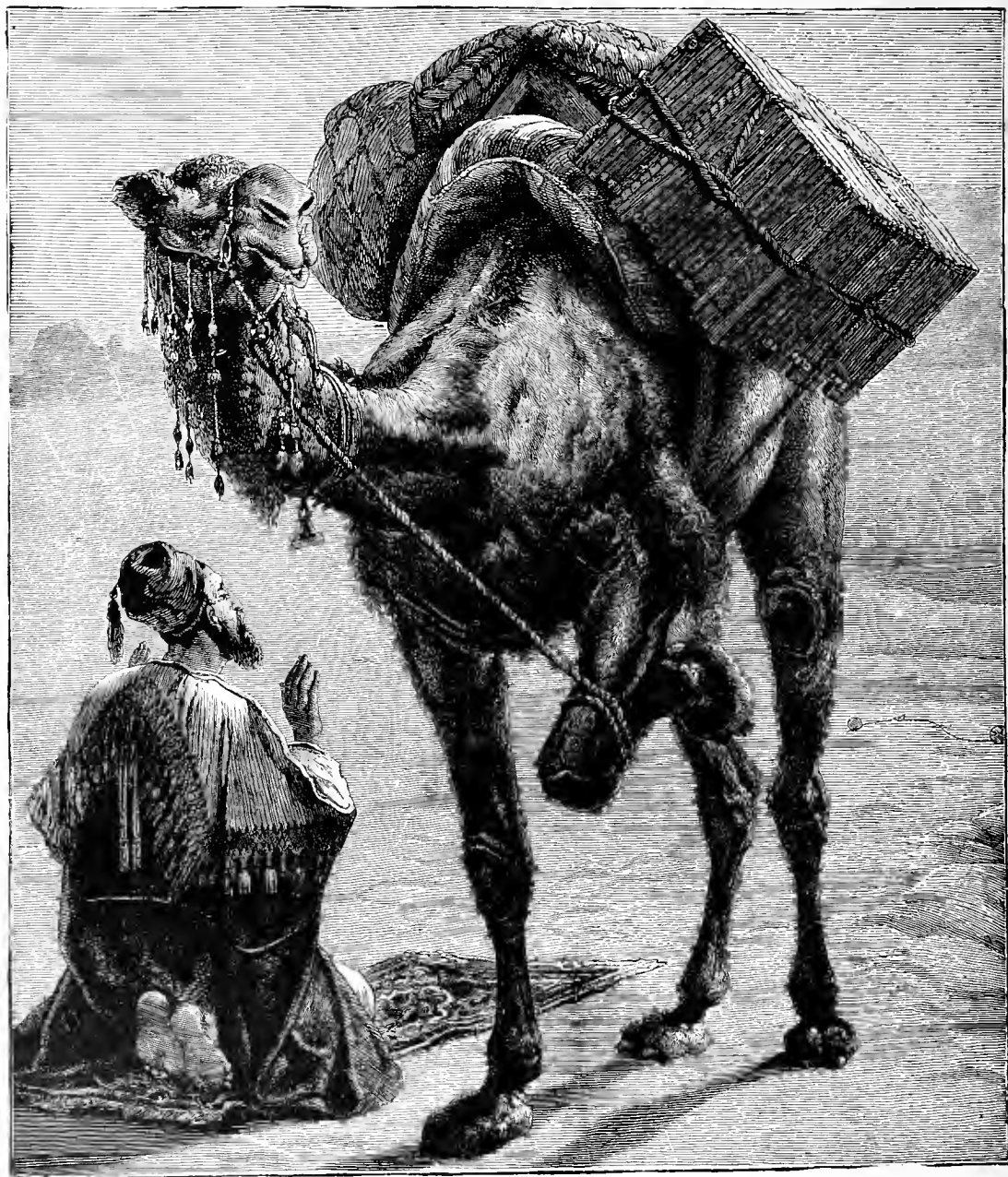
THE PRAYER IN THE DESERT.

THE fine picture which accompanies this article is one that tells its own story. The scene, of course, is in the far East—both the man and the beast indicate that much plainly. The country itself is a desert—the camel and his load, with such touches of landscape as the background shows, afford at once a suggestion of the caravans and the dreary wastes of waterless sands with which every reader is familiar.

All these surroundings, together with the dress of the man himself, tell as plainly as any words that he is a Mohammedan. And lastly his attitude indicates that he is a devout one, at least to the extent of offering prayer, for, having made fast his animal and spread his rug upon the sand, he prostrates himself with his face toward the city of Mecca and calls upon the name of Allah, in whose prophet, Mohammed, he is a believer and of whom he is a follower. Further reference to the illustration will supply the proof of the traveler's prosperity and importance—in his clothing and the trappings of his well-kept and superior-looking beast; and in the animal's burden, which, though it is not very bulky, is probably safe to surmise is made up of costly stuffs or wares. Uncommon is the feature of a single merchant with a single camel undertaking a desert journey; for purposes of defense and for companionship, it is usual for quite a

number to travel together. But perhaps our hero has only a short distance to go, and feels secure in his ability to find his way and complete his journey without molestation. It is when extremely long stretches of desert have to be crossed, and these infested by robbers, that the formation of large caravans is deemed prudent and necessary.

Prayer is considered by the Moslems the "Key to Paradise," and it is usually associated with personal purification—either bathing, or in case water is not at hand, as in the picture, by sand or dry dust being used in its place. But the practice of cleanliness at prayer is not alone confined to the body of the worshiper: the ground or carpet upon which he kneels must also be clean, hence the use of a special prayer-rug, such as the artist has shown us. Every true Mohammedan is required to pray five times a day: at or near sunset, nightfall, daybreak, noon and afternoon. In the towns where there are mosques, these times of devotion are announced by the loud voices of the muezzins from the minarets; but in one respect at least the followers of Mohammed set a worthy example to others—mere absence from church does not absolve them from religious thoughts and deeds, and, as we see, they are as punctual and particular about their prayers while in the desert as though they sat easily and idly within range of the muezzin's voice.



IN THE DESERT. "THE PRAYER."

ANNUAL STATISTICAL AND FINANCIAL REPORT OF SUNDAY SCHOOLS IN THE ORGANIZED STAKES OF ZION, AND VARIOUS MISSIONS FOR THE YEAR ENDING DECEMBER 31st, 1894.

No. of Schools.	NAME OF STATE.	STAKE REPRESENTED AND P. O. ADDRESS.	No. times school held during year.	No. male officers and teachers.	No. female officers and teachers.	Tot'l aumbr' of officers and teachers.	Avg. attend. officers and teachers.	No. male pupils.	No. female pupils.	Total No. of pupils.	No. pupils in primary dept.	No. pupils in 1st intermediate dpt	No. pupils in 2nd intermediate dpt	No. pupils in higher dept.	Average attendance of pupils.	Tot'l No. officers, teachers, pupils.	No. books in library.	Cash on hand at 1st report.	Cash collected.	Cash disbursed.	Cash in treasury.	
27	Bannock	Wm. J. Young	1483	351	222	573	347	1533	1503	3036	576	507	757	1698	3709	3342	51	50	61.50	156.10	199.50	38.10
30	Box Elder	O. W. Snow	834	235	145	383	290	1222	1235	2457	680	433	548	1510	2930	1504	66.67	313.50	312.32	59.85	76.12	
23	Beauregard	W. C. Galloway	1044	219	133	358	235	1503	1513	3016	673	469	678	1633	3142	2814	81.37	272.14	270.58	70.35	70.35	
26	Beaver	O. C. Osinsky	1243	365	231	596	361	2063	2072	4135	1107	107	107	107	107	107	107	107	107	107	107	
27	Cassia	O. C. Osinsky	1243	365	231	596	361	2063	2072	4135	1107	107	107	107	107	107	107	107	107	107	107	
17	Davis	Osborn P. Bates	427	57	11	68	188	1347	1347	2694	411	235	1106	3529	4132	4310	155.68	15.10	92.75	15.10	92.75	
12	Emery	Nathan F. Porter	1140	110	72	182	148	1347	1347	2694	411	235	1106	3529	4132	4310	155.68	15.10	92.75	15.10	92.75	
7	Jacob	Urbah E. Curtis	1140	110	72	182	148	1347	1347	2694	411	235	1106	3529	4132	4310	155.68	15.10	92.75	15.10	92.75	
13	Kanab	Wm. Paxman	1140	110	72	182	148	1347	1347	2694	411	235	1106	3529	4132	4310	155.68	15.10	92.75	15.10	92.75	
13	Malad	Jos. H. Robinson	1140	110	72	182	148	1347	1347	2694	411	235	1106	3529	4132	4310	155.68	15.10	92.75	15.10	92.75	
8	Maricopa	Jos. W. Lewis	1140	110	72	182	148	1347	1347	2694	411	235	1106	3529	4132	4310	155.68	15.10	92.75	15.10	92.75	
11	Mildred	Geo. W. Davis	1140	110	72	182	148	1347	1347	2694	411	235	1106	3529	4132	4310	155.68	15.10	92.75	15.10	92.75	
22	Morrison	O. Greenwood	1140	110	72	182	148	1347	1347	2694	411	235	1106	3529	4132	4310	155.68	15.10	92.75	15.10	92.75	
28	Neuqua	R. M. Clark	1140	110	72	182	148	1347	1347	2694	411	235	1106	3529	4132	4310	155.68	15.10	92.75	15.10	92.75	
14	Palmer	Alma H. Hays	1140	110	72	182	148	1347	1347	2694	411	235	1106	3529	4132	4310	155.68	15.10	92.75	15.10	92.75	
8	Payson	J. H. Armstrong	1140	110	72	182	148	1347	1347	2694	411	235	1106	3529	4132	4310	155.68	15.10	92.75	15.10	92.75	
8	San Luis	Tras B. Whitney	1140	110	72	182	148	1347	1347	2694	411	235	1106	3529	4132	4310	155.68	15.10	92.75	15.10	92.75	
21	Sanpete	John Christensen	1140	110	72	182	148	1347	1347	2694	411	235	1106	3529	4132	4310	155.68	15.10	92.75	15.10	92.75	
13	Snowflake	Geo. A. West	1140	110	72	182	148	1347	1347	2694	411	235	1106	3529	4132	4310	155.68	15.10	92.75	15.10	92.75	
16	Soyler	Jos. S. Horne	1140	110	72	182	148	1347	1347	2694	411	235	1106	3529	4132	4310	155.68	15.10	92.75	15.10	92.75	
7	St. Johns	Sam'l. J. Sims	1140	110	72	182	148	1347	1347	2694	411	235	1106	3529	4132	4310	155.68	15.10	92.75	15.10	92.75	
24	St. George	Richard Morris	1073	142	120	262	173	959	990	1949	587	382	311	112	1251	2212	1138	57.25	67.49	167.59	86.86	
9	Star Valley	Ed. McClatchie	391	76	41	117	81	357	338	695	200	138	188	188	502	821	765	6.50	197.70	207.18	47.65	
16	Summit	John Boyden	633	129	155	284	181	874	88	1765	658	458	348	337	1140	2049	765	56.90	197.70	207.18	47.65	
60	Salt Lake	Thos. C. Griggs	2658	558	344	1022	721	5585	6430	12065	3610	243	2067	4231	6382	13858	6731	752.83	184.43	2072.18	115.10	
8	Tooele	A. G. Johnson	366	74	41	115	81	435	435	870	426	2.3	182	153	165	1039	857	1.70	214.8	145.18	8.05	
37	Utah	L. E. Egertsen	1709	553	335	889	675	3803	4032	7835	1338	1338	1338	1338	1665	4315	1559	9.65	88.65	89.85	8.05	
12	Uintah	James Hacking	390	76	47	123	72	559	637	1135	491	2.3	247	205	641	1559	940	11.40	53.80	66.65	8.05	
27	Wasatch	Jos. H. Lambart	1797	557	357	915	627	357	357	713	1471	1471	1471	1471	1471	1471	1471	1471	1471	1471	1471	
9	Weber	Tras B. Whitney	1221	333	185	518	321	2571	2584	5155	2193	1054	944	103	3389	4333	163	82.90	885.85	885.85	17.25	
14	Wayne	Jos. Ekersley	534	80	105	185	100	490	485	975	285	131	183	481	1100	1100	1100	1100	1100	1100	1100	
257		Tot'l organized Stakes	24556	5397	38520	9417	6305	37356	38424	75780	30101	16825	12087	15867	40345	55197	60079	2805	66	9274	66	

Sunday School Reports of Various Missions.

[illegible]

ANNUAL CONFERENCE MEETING OF SUNDAY SCHOOL UNION.

MINUTES of annual meeting of Deseret Sunday School Union, held in the Tabernacle, Sunday evening, April 7, 1895, at 7 o'clock. There were present General Superintendent George Q. Cannon, Assistant General Superintendents George Goddard and Karl G. Maeser, and all the members of the Union board. The building was filled with officers and those interested in Sunday School work.

Elder George Goddard called the assembly to order, and the Tabernacle choir sang:

"Praise ye the Lord, my heart shall join
In work so pleasant so divine."

Elder Wm. Paxman, superintendent of Juab Stake, offered prayer.

The choir sang:

"High on the mountain top,
A banner is unfurled."

The secretary called the roll of Stakes, showing representatives from nearly every one, including Mexico and Canada, and also presented the general Sunday School authorities, who were unanimously sustained as follows:

George Q. Cannon, general superintendent.

George Goddard, first assistant general superintendent.

Karl G. Maeser, second assistant general superintendent.

As members of the Deseret Sunday School Union Board—George Q. Cannon, George Goddard, Karl G. Maeser, George Reynolds, Abraham H. Cannon, Thos. C. Griggs, Jos. W. Summerhays, Levi W. Richards, Francis M. Lyman, Heber J. Grant and John C. Cutler.

As general secretary—John M. Whitaker.

As general treasurer—George Reynolds.

The annual statistical and financial report of Sunday Schools for 1894, will be found in full preceding these minutes.

Elder George Goddard was much gratified at the improvement in the Sunday Schools since last report, there being an increase of nearly nine thousand during the year. He paid a high tribute to the faithful superintendents, officers and teachers, who are devoted in instructing the young of Zion, and noted with pleasure in his extended visits to nearly every Stake of Zion the manifest interest by the Stake and ward authorities and especially the parents. Such activity and earnest work were needed, and cannot but be fruitful of the most glorious results. But what was a very great source of pleasure to him and the authorities since the instructions by the General Church Authorities on that subject was the living up to and observance of the Word of Wisdom by superintendents, officers and children generally. He believed that never before was that important law so universally observed; and he looked forward with glorious anticipations to its complete observance by all engaged in the great Sunday school cause. He announced that the Union Board were distributing free to the various Stake superintendents for the benefit of the Sunday schools of the respective Stakes twenty-four hundred Sunday school song books, and the Stake officers, by calling at the general office, 334 Constitution building, could obtain the number assigned to their Stakes.

Is it right to give reward of merit to Sunday school children? Yes, when the superintendent and teachers find it beneficial to do so; but when the exercises can be made so interesting and attractive, as will prove a sufficient

incentive to the children, as not to need them, it is better, much better.

How shall we increase the number of enrolled pupils in our schools, and secure a better average attendance? By using the "Visiting Book" in the hands of active and energetic teachers. This important feature could be greatly facilitated if every superintendent had an alphabetical list of every child of five years old and upward in his ward, and the subject matter of their attendance discussed at the regular teachers' meetings.

Dr. Karl G. Maeser followed and spoke upon "The Teaching of Myths in the Sunday School." In his visits to and labors among the Sunday schools he noticed with pride the improved methods of giving instructions and the earnest, zealous and prayerful work of the teacher. He would confine his remarks mainly to the primary department as this was the foundation work, and where the greatest care and most thorough work possible should be done. He compared the work done in the day school regarding intellectual and moral training, with the moral and religious work that should be followed in the Sunday school, and felt that the very choicest teachers, men and women filled with the Spirit of the Lord, should be obtained. Regarding the instructions that should be given, he urged that the principles of the Gospel should be first and foremost, as the object of Sunday school instruction was to make Latter-day Saints. In all the departments this should be the great aim. He deprecated the method of using fables, myths and stories not founded on truth in trying to teach some principle, as in the history of God's people and in the lives of His servants are ample incidents to teach

in a most effective way the very truth or principle desired. He loved to see the great use of object lessons, to arouse interest, but urged as the wish of the Union Board that stories be selected from the incidents in the lives and work of God's people. He trusted that every teacher would strive to follow this instruction and make it his duty and labor to so teach that the young will grow up filled with a testimony of the glorious truths of the Gospel.

The choir then sang:

"Glory to God on high,
Let heaven and earth reply."

Elder Heber J. Grant explained the meaning and object of "Nickel Day," as being established for the purpose of raising means for the promotion of the Sunday school work. It is designed that every officer, teacher, and pupil should pay at least five cents each to the ward superintendent. If this were done the hands of the Union Board would be strengthened, and the increased amount would result in more Sunday school publications for the benefit of the schools. In 1891 the total donation to this fund was \$2,110 or about two and one half cents per capita, while it should have been at least five cents each. And the average per capita from 1891 to now is about 2½ cents. When it is remembered that 20 per cent. of the entire amount collected is retained by Stake officers for Stake Sunday school purposes, only four cents per capita, if all paid, would come to the Union Board; besides, in some places, not only the 20 per cent. was retained, but very much more. This was very wrong and ought not to be done any more. The speaker showed the use made of the nickel fund in traveling expenses for members of the board visiting annual Sunday school

conferences, in publication and free distribution of Book of Mormon charts and cards, lectures, instruction guides, and Sunday school literature and office expenses. Elder Grant urged all to use their best endeavors this year to have a full quota from every school, and stated that Mexico, with all the poverty and trials incident to a new place, Juab Stake, and some wards, were the only ones which paid five cents per capita. He believed every Stake could make the same showing.

Elder F. M. Lyman stated that the children should be encouraged to commit the Articles of Faith, the Ten Commandments, and such fundamental tenets of our religion, to memory. He specially took up and read the Ten Commandments, treating upon their value and the good effect they would have if all the Saints understood them. He believed it would be a splendid rule for every Latter-day Saint to make them the rule of life, sincerely and conscientiously repeating them every morning. They would be a stimulus in refraining from evil and many besetting sins. The Ten Commandments, with the Articles of Faith, should be kept before the young continually, and though the children may not fully understand all contained therein, he believed them to be so essential that no teacher should neglect them. What we wanted in the Sunday school was the rearing of children to be true Latter-day Saints. The tree is known by its fruits. He desired the Sunday schools to be very fruitful, that the fruit would be pure, clean and free from worms and disease. The tree needs spraying and pruning at the proper time to insure choice fruit. So in the Sunday schools should proper training, spraying, and pruning be attended to while the opportunity is

afforded for operating upon the minds of the young, and the Sunday schools would then be potential for good in supplying the young with everything to promote a healthy growth, morally and religiously, and that will enable the young to obtain a comprehensive knowledge of the Gospel and a testimony of the truth.

Elder Abraham H. Cannon said that officers and teachers in Sunday schools should be living exemplars in the practical duties of their religion; should speak clearly and distinctly and aim to be a model to the students in all things. The schoolroom should be clean and orderly, a spirit of peace, love and devotion should reign supreme in every heart, and everything should be done to attract the attention of the little ones and to maintain that interest throughout. Simple language should be used. The minutes should be clear and interesting, the work of the day should stimulate a healthy growth and create a desire to come again. Teachers should exemplify in their lives the instructions they would give to their children, if they would teach the great moral and religious truths of the Gospel. The speaker related in illustration of the importance of exemplifying in one's life the instruction given to the young, an exhibition in the Salt Lake Stake annual Sunday school conference, when three little deaf and dumb girls acted out by signs and motions the song "Nearer my God to Thee," while one of our sisters sang the words; the scene was so affecting that tears spontaneously filled the eyes of the large congregation; the actions spoke in language more potent than audible utterances. So it is in life and in the school. Many a teacher seemingly ill-prepared so far as training and learning are concerned, has accom-

plished marvelous results by habits of fidelity before his class.

The children are imitators, and nothing is so potent for good as an action or the performance of a duty, nothing so grand as obedience to the will of God. Words without actions are dead, and instructions coupled with contrary actions are harmful and teach treachery and hypocrisy.

President George Q. Cannon was gratified to learn of the great strides the Sunday school movement was taking. From reports given by returned missionaries he had learned with much pleasure of the establishment of Sunday schools in various missions of the Church. He felt that this was an excellent way of preaching the Gospel, of sowing the seeds of truth. In this connection he felt that it would be wise to have the president of such foreign mission appoint a mission superintendent, whose duty it would be to look after the Sunday school interests of the mission and report to the Union Board, and if found necessary it might be well for them to appoint superintendents in the various conferences. Regarding applications so frequently made by superintendents and teachers to various members of the Union Board and to our colleges, academies, etc., respecting Sunday school discipline and instructions, President Cannon suggested that in all these matters the proper order should be observed. Sunday school teachers and superintendents should respect the Stake officers, and to the latter such questions should be submitted. If the Stake officers could not give the proper answer they should submit the same to the Union Board, which would afford the much needed information, and thus all instruction given would be in harmony. He there-

fore felt to urge that this plan be followed. The Union Board was established for the purpose of directing the Sunday school interests of Zion, and its members had given much attention to matters connected with our schools. The attention of the Union Board had been called to an answer to a question on a card containing "questions and answers on the Sacrament." It is as follows: "What blessings are promised us if we partake of the Sacrament worthily?" The answer given is: "That our sins will be forgiven, and that the Lord's Spirit will always be with us." Now that answer in some respects is true, yet it is liable to mislead. The Lord's supper was not instituted as a means of obtaining the forgiveness of sins. Baptism was instituted for that purpose. But is there no truth in the answer here given? Yes, everything we do in keeping the commandments of God will bring a forgiveness of sins if we repent of them. On our Fast days, we confess our sins to one another and to the Lord, and at our Sacramental meetings we confess our sins before partaking of the Sacrament and obtain a forgiveness of sins. But to say the Sacrament was instituted for the forgiveness of sin is incorrect, and it should not be answered in that manner, because it may mislead those who do not properly understand this matter. Before closing he felt to offer words of praise to the Union Board, to the Presidency of the Stake, to the ushers and all who had contributed to the excellent order that had been maintained during the evening.

He also appreciated the excellent music, and felt he but voiced the sentiment of the congregation in moving a vote of thanks to Professors Evan Stephens and Joseph J. Daynes, and

all the members of the choir for the sweet strains of music rendered during the meetings of the Conference.

Upon putting the motion the raising of the hands showed a unanimous vote.

Elder George Goddard read the subjoined list of annual Sunday school conferences, and trusted that next year's report would show an enrollment of 100,000.

<i>Annual Conference.</i>	<i>Nearest Stake Conference.</i>
Tooele . . . April 13 and 14	May 5 and 6
Summit . . . April 19 and 20	May 11 and 12
Sanpete . . . April 27 and 28	May 18 and 19
Canada . . . May 4 and 5	May 26 and 27
Davis . . . May 11 and 12	June 8 and 9
St. George . . May 18 and 19	June 16 and 17
Kanab . . . May 25 and 26	June 8 and 9
Panguitch . . June 1 and 2	June 2 and 3
Wayne . . . June 7 and 8	June 1 and 2
Wasatch . . . June 15 and 16	Aug. 2 and 4
Box Elder . . . June 22 and 23	July 28 and 29
Oneida . . . June 29 and 30	July 28 and 29
Bear Lake . . July 6 and 7	Aug. 10 and 11
Star Valley . . July 13 and 14	Aug. 17 and 18
Bannock . . . July 20 and 21	Sept. 7 and 8
Malad . . . July 27 and 28	June 16 and 17
Uintah . . . Aug. 3 and 4	Aug. 11 and 12
San Juan . . . Aug. 10 and 11	Aug. 21 and 25
Snowflake . . Aug. 17 and 18	Sept. 1 and 2
St. Johns . . . Sept. 24 and 25	Sept. 8 and 9
San Luis . . . Sept. 1 and 2	Aug. 18 and 19
Millard . . . Sept. 7 and 8	Aug. 25 and 26
Parowan . . . Sept. 14 and 15	Sept. 22 and 23
Beaver . . . Sept. 21 and 22	Sept. 21 and 22
Morgan . . . Sept. 28 and 29	Aug. 18 and 19

The choir sang the anthem:

"Let the mountains shout for joy."

Elder Lars E. Eggertson, superintendent of Utah Stake, pronounced the benediction.

John M. Whittaker, Gen. Sec.

THE man who considers buying on credit an easy way to get things is not a safe man to trust.

THE more we know the greater is our thirst for knowledge; and the more we love the more instinctive is our sympathy.

SCRAP BOOKS.

MAKE a scrap book, girls and boys,
For it is one of life's pure joys;
One that will not fade and die,
But grow brighter by and by,
When present hours are in the past,
For fleeting moments will not last;
But the remembrance we can hold,
While time flies on and we grow old.

Save your scraps nice in a box,
Pieces old and orthodox;
Pieces new and items strange,
For you have a wide, deep range
In your search for gems of truth,
Meet for old age, meet for youth,
Bright and glowing pearls of thought
That for gold could not be bought.

Then upon some rainy day
To your own room steal away,
Then arrange and classify
Your pieces best to suit your eye,
Pictures, too, help make the book
A pleasant thing on which to look:
A landscape or a well known face,
On heart and mind will leave its trace.

My scrap-book now is old and worn,
And here and there are pages torn;
For many hands have turned the leaves,
Seeking the best from garnered sheaves.
Here on this page a face so dear,
That old and young alike revere;
The pictured face of Washington,
Deathless for aye the name he won.

Here, the immortal John H. Payne,—
His "Home, Sweet Home," whose soft refrain
Has thrilled a world from pole to pole,
Will live while on the ages roll.
"Lillies and Leaves," by Ethel Lynn—
Deeply she read the heart within;
And Alice Cary's "Prayer for Light,"
Beams bright upon life's darkest night.

A letter here from Fanny Fern,
For her fadeless "Leaves" my heart doth yearn;
Will Carlou's heart-felt tales are in my store,
And often now I read them o'er and o'er.
Here are pieces given by friends most dear,
They are gone and these tokens alone are here—
Links in the chain of earthly love,
To be perfected in the heavens above.

Hope.

THE
Juvenile Instructor

GEORGE Q. CANNON, EDITOR.

SALT LAKE CITY, APRIL 15, 1895.

EDITORIAL THOUGHTS.

SUNDAY SCHOOL WORK.

A MEETING of all those interested in Sunday school work was held on the Sunday evening of our late conference. The attendance was very large and the meeting was an interesting one. It was the most orderly meeting that has been held in the Tabernacle by the Sunday School Union. Those who took charge of the galleries and organized so efficient a corps of ushers deserve praise; for nothing was permitted that could disturb the meeting or create the least disorder. The report made by the secretary, Elder John M. Whitaker, of the number of officers and members of our Sunday schools is one that should call forth profound thankfulness for what the Lord has done in this direction. When we are told that there are 81,921 pupils in our Sunday schools, and that, including the superintendents and teachers, there are 91,976, it causes us to realize how great a field of usefulness is opened by this Sunday school work, and what wonderfully profitable results must follow the proper management of the schools in which these children are pupils.

Men sometimes have ambition to do some great work that will attract attention, and that will give them the opportunity of exercising their powers and obtaining distinction. Here is a field of usefulness in which the most zealous, industrious and ambitious can find

room for the exercise of all their powers; and while they may not attract the attention of the world in these labors or become particularly famous, if their desire is to do good and to benefit their fellow-creatures and lay up treasures in heaven, the opportunities are most ample.

At the present rate of increase of Sunday school pupils, we shall have ere long an immense army composed of both sexes. If they are properly taught, their influence on the world cannot now be measured, it will be so far-reaching and so great. In teaching the children there is this important advantage: their minds are free from prejudices and from traditions; they have nothing to unlearn. The teacher can write upon their minds, by the help of God's Holy Spirit, lessons and truths that will make them the choicest of earth's children.

If this Sunday school work is properly conducted, it will be like the creating of a new race—a race that will exemplify in their lives the glorious principles of salvation which God has revealed in purity and simplicity to men in our generation. Let a generation of children be brought up thoroughly familiar with the Bible, the Book of Mormon and the Book of Doctrine and Covenants, and whose lives will be governed by the principles taught in those records, and what a mighty host they will be! What a barrier they will be, if they stand united, against the floodtide of evil and of corruption that now seems to threaten the overthrow of everything that is pure and holy upon the earth. If God and one man are a great majority, how great a majority will be the Lord and a people who are perfectly doing His will and seeking to make earth into a heaven.

It is plain from the revelations which the Lord has given that as truthfulness, virtue and honesty increase among His people upon the earth, so will darkness, sin and corruption cease. These terrible evils which Satan is seeking to make universal will gradually melt away and disappear before the influence of these exalted principles which the Lord is making known through the Gospel. As those who are disposed to virtue increase in virtue and in truth and holiness, the wicked will doubtless grow worse and worse until their cup of iniquity will be full; and when this shall be the case swift destruction will fall; for the Lord has promised, and has sent the warning through His Elders to the nations, that He will pour out calamities and judgments in various forms to destroy wickedness from the face of the earth, and to prepare the way for a reign of righteousness.

Every Sunday school worker who labors diligently and wisely in teaching the rising generation the truths of the Gospel is contributing to this end. All of both sexes who do this are co-operating with the Almighty and the angelic hosts which He controls and who do His bidding, and will doubtless receive their reward with them and be permitted to dwell in their society.

AN UNWISE PRACTICE.

We learn that a practice has sprung up in at least one of the wards, of reading the names at the fast meetings, of those who draw donations and those who make donations to the poor, and that in consequence of this, some who are poor have their feelings hurt.

While it is proper that every encouragement should be given to the Saints

to be liberal in their fast offerings to the poor, it is neither discreet nor necessary to read the list of donations in public meeting. To do so might bring us in conflict with the teachings of the Savior, where He says:

"Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven. * * * But when thou doest alms, let not thy left hand know what thy right hand doeth.

"That thine alms may be in secret, and thy Father which seeth in secret himself shall reward thee openly."

CONCERNING BAPTISM.

An esteemed correspondent writes to us and asks questions concerning re-baptism. She is prompted to do so by hearing considerable said about re-baptism being put down as not necessary. She cites some instances, and asks whether in such cases rebaptism would not be proper.

Now, in all the public teachings which have been given by the authorities concerning re-baptism, care has been taken not to go to an extreme upon this.

The reason for speaking upon it at all has been that there is a disposition in many quarters, to push the desire for frequent re-baptism farther than is necessary. Baptism is commanded of the Lord, and is the ordinance given by Him, by which His children can enter into covenant with Him, and obtain the forgiveness of their sins. After having obeyed this ordinance and become members of the church, if people commit sin, they should repent and confess their sins. If they have sinned against their brethren or their sisters, they should confess their wrong doing to those whom they have wronged, and if to the Lord, they should confess their sins to the Lord and obtain forgiveness;

for the Lord has promised to forgive all those who truly and sincerely repent of their sins. The idea should not be permitted to grow up, that forgiveness cannot be obtained in this way, and that brethren and sisters who commit sin must in every case, be re-baptized.

There have been times in the Church when the Prophet of the Lord has been led to call upon the people to reform and to repent of their sins, and the people have been aroused from their lethargy and seen their sinfulness, and they have been permitted to renew through baptism, their covenants with the Lord. This was notably the case after the Church was led to the valley of the Great Salt Lake. After the lengthy and trying journey across the plains, in which the patience of the people was tried, and their faith was severely tested, and improper things were done in many instances, because of peculiar circumstances in which the people were placed, the Saints desired to renew their covenants with the Lord. The Prophet of the Lord, himself, set the example, and it became a custom for all who came across the plains in those weary and trying days, to renew their covenants by baptism upon their arrival in the valley. There are cases also of persons committing sins of such a character that after they have confessed them, their brethren and sisters feel they could fellowship them better and more cordially, if they would renew their covenants by baptism. There are other instances where persons may absent themselves from the wards, and from association with members of the Church and be gone some time, living under circumstances where they become cold and indifferent, if not sinful, and when they return and become convinced that they have not lived as they should

do, and make confession of this, they may desire to be re-baptized.

Other persons may have been baptized in their childhood and grown to be men and women, without having seriously thought of their religion, or the duties devolving upon them as members of the Church; on becoming convinced of the error of this indifference and neglect, they naturally desire to renew their covenants by baptism in order to regain the fellowship of the Saints. There would be no impropriety in re-baptism in these or in other cases of the kind.

But it is far better for the Latter-day Saints to live day by day, so as to not be under the necessity of renewing their covenants by this means. If the Church observes the sacrament properly, sins are confessed and forgiveness is obtained before partaking of the bread and the contents of the cup.

POOR JONATHAN.

HE was a bashful youth. He was also an ardent youth. These two conditions are often companions. Like other ardent youths, he wrote poetry. And, like other ardent youths, he had only one human idol—Nanny Cameron. All perfection was centered in her. No maid had proven a talisman to unlock his close-barred heart until he saw Nanny.

Nanny was afraid of him. His eyes had such an embarrassed, appealing look.

He was abnormally afraid of Nanny. Why did she lose her buoyancy (she was a great admirer of the boys) the instant he came around? There must be something dreadfully forbidding about him, he thought, thus to congeal her. How was it that he, generally so strong and forceful, became so power-

less in Nanny's presence? But love—you know how this deep, worshipful love constrains?—love had Jonathan completely in her clutches.

When such a young man is in love he is strangely superstitious. Slight coincidences affirm to him that "fate ordained this angel for me." And yet what a denial to this mental assertion is all the doubt and uncertainty attending the inward rhapsodies which he lavishes upon his unconscious fair one!

This "angel" is earthly enough to quicken her step when she sees her poor, bedewed cavalier approaching to bask for an instant in the sunshine of her face. She has enough of that mundane quality which often characterizes these "angels" to avoid a poor creature of clay whom she feels to be in love with her.

His is the love which speaks not in words.

His is the love so potent that she tacitly admits to herself that he will win her, though she fight ever so hard against it. My characters are no fictitious ones. Jonathan is regular flesh and bone of my acquaintance. I am still better acquainted with Nanny.

I am an old gentleman, but I have young eyes yet. I can see when a youth loves a maiden, be he ever so shy.

I am a great believer in matrimony. When I see a youth pining for a particular lassie's favor, I do all I can to help him.

Maids are often obdurate. They are too prone to lavish admiration and waste praises on some curly-pated fop whom they chance to see at the theatre, while he who is at home, working hard to win a name for himself, and, what is more paramount to him just then, to make Nanny love him, is unheeded.

Too often a girl's requirements are limited to inferior characteristics. I notice that if a young man can dance well (why, girls, a baboon can dance well), or can gabble rapidly—the more vapid the better—all the young ladies fall in love with him. A diamond shirt stud is often more effectual than a true, devoted, manly heart.

It is a matter of no small wonder to me that Dudie Dutton is invited by all the girls to their homes and to their entertainments, while Jonathan Steele is slighted. Dudie has no brains. But he covers this deficiency with a romantic abundance of curls, concerning the construction of which the curling-irons can do more to enlighten you than I can. He has lily-white hands; the girls go into raptures over them. (Girls, never marry a husband with white hands, or yours will soon become rough and heavy.) His dainty feet are never encased in anything but patent leather. He spends I won't venture to say how many dollars a week on confectious and trifles for his best girl—his mother takes in washing.

Jonathan has no diamonds; but he possesses pearls of far greater worth: industry, intellect, constancy, affection, and paramount to all these, morality. The pearls of morality are becoming very rare indeed. The reason why Dudie Dutton, and others of his type, show such brilliant ease in your company, girls, is one which it would not be amiss to whisper to older heads than yours, for your parents are not always strict enough concerning your associations.

When a young man is bashful, I always take it as a good indication. If he be constrained in your presence, depend upon it, he holds you in proper esteem.

A profligate, having thrown down all barriers, feels perfectly easy and familiar in the presence of ladies.

"How nice! how polite!" the girls often exclaim of young men whom I know to be frequenters of disreputable places. Their very suavity and courtesy are tinctured with a boldness and familiarity which an old man, like myself, feels inclined to question.

Young ladies, encourage the diffident ones. Instead of having your parlor filled each Sunday evening with a coterie of sleek, brainless chaps, whom all the girls are lauding to the skies, you show your good judgment by promoting true worth. Let me see unpolished gems sitting each side of the piano.

Jonathan longed to call on Nanny. It was a long while before he could screw his courage to the sticking point. Finally he went. As he approached the door he heard Nanny laughing, while a divine voice exclaimed,

"I don't wear 5's."

A male voice was twitting the divine voice about her feet. This made Jonathan suddenly realize that his angel had feet, and could laugh.

"Not such a bad prospect.

"I'll knock boldly."

"Come in," says an older voice, which Jonathan takes to be Nanny's mother. "John home at last," in a relieved tone.

But it proved not to be John.

Nanny's mother gives the embarrassed stranger a chair, while Nanny hastens to extricate herself from the embrace of a sturdy youth who is endeavoring to ascertain the number of her shoes. Jonathan hardly acknowledges the introduction to Nanny's parents, so indignant is he with the

sturdy youth in question, and so scandalized at the way in which his angel had just disillusioned him. He knew she had no brothers that age. He was just concluding that her conduct had been perfectly inexcusable when,

"Mr. Steele, my cousin, Dick," caused Jonathan to look so relieved and delighted that papa and mamma glanced knowingly at each other and pardoned the apparent inconsistency of Jonathan shaking hands, warmly with "my cousin Dick," after having hardly acknowledged the introduction to themselves. But still Jonathan did not feel fully at peace with "my cousin, Dick," until his angel said:

"Next time you come, Dick, bring your wife with you."

All were warm and genial when Jonathan first arrived, but soon they froze up. An awkward pause.

"Why don't you take Mr. Steele into the parlor, Nanny?" asked mamma, just as Jonathan was helplessly wondering why his tongue had so suddenly petrified.

An appealing look from Nanny. "Why—why—it's cold in there," and Nanny felt as though her face carried enough heat to warm an ice-house.

Tommy being dispatched to light a fire, Nanny succumbed to the inevitable, and led her silent cavalier away from the sustaining presence of her parents and sisters.

I won't chronicle their conversation, because they had none. Each one was benumbed with a hopeless hope, namely, to say something.

Finally amidst great contortions (mental) Jonathan hoarsely emitted this request: "Won't you play?"

Nanny went to the piano and placed her fingers thereon. But she suddenly

discovered that her fingers were sticks and her arms rods. She weakly hammered at a piece, which she had hitherto performed in a highly-finished and brilliant manner, and finally collapsed utterly.

"That's real nice," said Jonathan.

If there had been a small brother behind the sofa wouldn't he have laughed, though?

"Are you going to the theatre tomorrow night?" Jonathan tremulously asked as he was leaving.

"No," for this was a remark on which she could hazard some confidence.

Jonathan, usually so clear-headed and decisive, was strangely befuddled this evening, not with liquor, dear girls, but with what is still more intoxicating—love. In his confusion he took "No" as a negative reply to his supposed invitation to the theatre, and left feeling sad and discouraged.

The minute he got into the bracing out-door air his acumen returned and he realized what a fool he had made of himself.

"I'll return and ask her now," striding a few steps back. "But no, that won't do. Why was I such a confounded, demented idiot?"

Which question he continued asking himself all the way home. The next day he sent a note asking the honor of her company to "Julius Cæsar" on the following evening. Nanny had "a previous engagement."

Jonathan has done nothing more toward the attainment of his hopes. He is still uncertain as to whether the "previous engagement" was a pretense to get rid of his company or not.

Ladies and gentlemen, what can I do for this poor, benighted couple?

Uncle Reuben.

FROM THE HOLY LAND.

THE following letter, descriptive of the place in which he was sojourning, was written by the late Elder John A. Clark, who died in Haifa, Palestine, on the 8th of February, 1895, while laboring as a missionary in that part of the world:

HAIFA, PALESTINE, Sept. 13, 1894.

To the officers and members of the Farmington Sunday School:

DEAR FRIENDS: It is a real pleasure to write you from this part of the world. Sixteen days have passed since, in company of Elder E. W. Robinson, of American Fork, I was permitted to step on soil of the Holy Land. With thought I gazed in reverence to God for His divine mercies; with my sense for sight I gazed in awe on the land which here gradually rises from the sea and then breaks abruptly to form either side and the rough back of the western point of noted Carmel. This mountain, you know, was a home of the prophets. In its chambers have many of the Lord's prophets found shelter and rest; have been comforted by the Holy Ghost; have been fanned to sleep by the pleasant sea breeze sent through the open door; and they have been fed, too, for Obediah, a messenger of king Ahab, when he met the great prophet Elijah on or near this mountain, said to him: "Was it not told my lord what I did when Jezebel slew the prophets of the Lord, how I hid a hundred men of the Lord's prophets by fifty in a cave, and fed them with bread and water?" Right on the point of the mountain, half-way up from the sea to the summit, is a cave which men say is that very cave in which Elijah found shelter from the anger of King Ahab, and I walked up early one morning and entered it. The guide broke a piece of

stone off the limestone walls for me, which I shall take home.

Ahab was a wicked king of Israel, and the Lord's people were also wicked. Obadiah was the governor of the household of Ahab. At the time Obadiah met Elijah he was looking for water and feed for the king's horses and mules. There had been no rain or dew for three years, and the country was very dry and feed was scarce. This country is not like Utah. It has not rained here once during the whole summer; and the people of Haifa dig deep wells, or during the winter and spring run all the rain which falls on the roofs of the houses into cisterns under their dwelling houses. There is one under this house where I am stopping. This cistern is made of cement; the floor of the room above is sandstone, and the roofs of the houses are very clean. Just think of saving water three years!

On this mountain the burnt offering offered by Elijah was consumed before the eyes of all Israel. Elijah was about the only man who believed or had faith in God; all the rest of the people believed that gold, or silver, or stone could answer their prayers. To prove which was the only true God, Elijah asked Ahab to have all the children of Israel come up to Mount Carmel (there were four hundred and fifty false prophets among them, and Elijah was the only true prophet of the Lord), and let the believers in Baal or the false gods take a bullock, and Elijah take a bullock, and offer them for sacrifice, calling on their gods to consume them with fire. Ahab gathered all the people together, and the false prophets cried all day to their gods but no fire came to burn the offering. In the evening Elijah called on the Lord but once, and fire came and burnt everything, even

the stones in the altar, and the water which had been thrown around it. There is still a brook where Elijah had the false worshipers slain, and it is still called Kishon. Then Elijah prayed, to have it rain, and soon a cloud the shape of a hand was seen to rise out of the Mediterranean and an abundance of rain came.

Carmel is about twenty-two miles long; the west end is 1,800 feet high, and the other end 600 feet. Here it is green with the grape vine, olive, and fig tree; and wild shrubbery also helps to hide its rocky surface and lends beauty to its rugged ravines. As I walk back and forth in the shadow of this mountain, or in the shade of the olive trees, studying the German language, my mind is often diverted to the time of ancient prophets, and the work of God in former times and the present, and not seldom do I think of our Sunday School. I congratulate the young people of Farmington including myself, in being members of our "good old Sunday School." You walk among diamonds and pearls and jewels of gold and silver; and you know it not. But, when a missionary, at least I find it so, comes out in the world he looks around, and if perchance he has made those precious gems, or a few of them his own, he draws them to him for immediate use; and what he has freely received he freely and gladly gives unto others. The value of human souls in the sight of the Lord is great. Let us save ourselves by trying to do good unto others.

Members of our Sunday School do try and be faithful to yourselves, and progress as much in this probation as you possibly can. Keep the "Word of Wisdom" and keep good company. I am getting on real well with the language. We hold meetings on Sunday

and Wednesday. The people are very kind. Am thankful to be a messenger of the Gospel of eternal life. Should be very pleased to hear from you all.

Your brother in the Gospel,

J. A. Clark.

AN EARLY ENGLISH BAPTISM.

TO readers of the JUVENILE INSTRUCTOR two features of the accompanying picture will appear very strange and unusual when we tell them that the scene is intended to represent a baptism. One is that on what we all regard as an occasion of such solemnity and peace, there should be an exhibition of swords, shields and men in armor. The other is that the ceremony of baptism itself should be performed in so unscriptural and unsatisfactory a manner as merely the pouring of a goblet of water upon the head of the convert. On this latter point there is hardly one of our readers of years of accountability who does not know the true meaning and the correct observance of the sacred ordinance. We shall not undertake, therefore, to explain at this time why "sprinkling" or "pouring" falls short of the divine plan and pattern of baptism, although one or the other of these forms is practiced by very many who profess Christianity. Neither do we need to enter into an argument to prove that immersion in the water—the burial beneath its surface and the coming forth again therefrom—the ordinance, too, being performed by one having authority, is the correct method and the only one which the scriptures as well as modern revelation designate as being effective and acceptable. If any child who reads these lines is in need of further instruction on this most important subject, his

parents or his Sunday school teacher will be very pleased to explain it in fullness and plainness. This is a pleasure which the JUVENILE also has many times taken unto itself in the past.

We come then to the feature of the banners, bucklers and implements of war with which the artist has embellished the scene; and in explanation thereof it is in the first place necessary to remark that fifteen hundred years ago a comparatively small part of what is now known as the civilized world had adopted Christianity. Indeed, only a comparatively small part of the civilized world of today was at that time very much civilized, if at all. The great and mighty and highly civilized and Christian nation that we call England was itself semi-barbarian. Of course its people were not savages, as we now understand the term; yet they were a long way from that advancement which other nations before them had attained, and that all civilized nations since have long ago surpassed. In those troubles days, when "might made right," he who had a sword, wore it; and all surprise at the sight of warlike weapons at a royal baptism will be still more easily removed when the reader is given to understand that the convert in the case before us was a warlike king, much of the time engaged in mortal strife with the neighboring peoples, and that Christianity with its rites and ordinances was something altogether new, if not, indeed, to that particular people quite unknown.

History tells us that about fourteen hundred years ago a Roman pope named Gregory selected one of his favorite pupils, a monk named Augustine, as a missionary to carry Christianity to Britain. With Augustine were sent forty other monks, his com-



BAPTISM OF ETHELBERT BY AUGUSTINE.

panions and fellow-laborers; the pope's idea being that there was a prospect of converting the rough islanders, inasmuch as one of their most powerful kings had recently married the daughter of a Christian monarch who ruled over a part of what we now call France. This daughter's name was Bertha, her father was the Frankish king Charibert, her husband's name was Ethelbert, king of Kent, England, though he afterwards conquered various surrounding kings until he became the acknowledged monarch of the southern and principal part of England. In the year 597 Augustine and his associates arrived at a small island off the English coast, and were soon invited to an audience with the king on the mainland, Queen Bertha having no doubt persuaded her husband to meet them and listen to their message. Augustine's first discourse made a favorable impression on his royal hearer, who thereupon gave the monks full liberty to preach anywhere in his dominions. His own favor toward the doctrines taught doubtless contributed to the readiness of his people to accept them, and so remarkable were the results that it is said as many as ten thousand baptisms took place in a single day. The king himself soon embraced the faith; and in the meantime Augustine's extraordinary success had won for him from the pope the title and dignity of archbishop. Ethelbert was baptized by him (or rather had water poured upon his head if the artist has truly reproduced the scene), and was immediately followed by the whole population of Kent. The king's zeal was intense; he gave up his own palace for the monks to live in, then he built near it a church; and this was the site of the famous cathedral of Canterbury, Augustine being the first to

occupy the proud position of Archbishop of Canterbury. He did not live to enjoy it many years, however, the date of his death being given as 607. He was canonized, and lives in Roman ecclesiastical history as Saint Augustine. His royal patron did not long survive him, dying in 616, and he too was canonized; an honor which, we believe, was also accorded to his generous and virtuous queen, Bertha.

TOPICS OF THE TIMES.

THE VALUE OF THE BIBLE.

I HAVE always been a firm believer in the benefits which result from the use of the Bible as a text-book in the public schools. The mere reading of the Bible itself without a single comment upon its contents is beneficial to young and old. I know that infidels scoff at the Bible, and are averse to it being used; but no person ever read the Bible in the spirit of fairness who received harm from its perusal. On the contrary, thousands and thousands will testify to the good effects which they have experienced in their own persons from reading it.

Personally I wish that our Constitution-makers could see their way clear to permit the use of the Bible in the public schools. There should be willingness to have any restriction thrown around it that might be thought necessary to prevent the doctrinal exposition of its contents by teachers; and then let the book be left to itself, and the children be left as they would with any other work, to receive their own impressions and form their own conclusions from that which it contains.

I was greatly pleased to read some recent remarks of the editor of *Harper's*

Monthly Magazine on this question, and think them worthy of consideration by every reader of the JUVENILE INSTRUCTOR and by the people generally. They express in most forcible language the evil results which flow from the neglect of the study of the Bible. The editor commences his article by saying that.

"The ignorance of the Bible among the students in our public schools and colleges furnishes a curious illustration of the inadequacy of our educational machine to meet the requirements of life. It is significant also of a deeper miscarriage of our social and political life."

He then proceeds to criticise the idea that there should be any surprise that public virtue cannot exist without private virtue, and the other prevalent idea that resort to legislation must be had to cure the evils of the body politic, and says that the only real cure for the evils which afflict the social body is personal and individual reform, and not legislation. He evidently thinks that political corruption cannot be reformed, with the shameless traffic which goes on in votes and in offices, by any method except to have voters and legislators honest and honorable. And while he thinks that it is a good thing to have restraining legislation on the statute books that gives those who love righteousness strength and firmness, he appears to have great confidence in the advantage which a knowledge of and a belief in the Ten Commandments would have on the individual character. If men did not sell their votes, either in elections or in the legislature, he is of the opinion that members of the lobby and politicians, agents of great corporations, would not find opportunities to spend money and corrupt the very sources of our social and political life. He does not believe in the "educational

machine," or that we can turn over the conduct of life to such a "machine." We cannot give up, he says, individual and family responsibility to an educational system. He continues by saying:

"Take this matter of ignorance of the Bible. Recent statistics show that it exists, to an extent inconceivable to any person a generation ago, in college students. And this ignorance is disclosed not in attempted religious instruction, but in the study of the ordinary branches of a literary education in our universities and colleges. The pupils are entirely unable to understand a great mass of allusions (from the Bible) in the masterpieces of English poetry and prose. Some of these pupils are victims of the idea that the Bible should not be read by the young, for fear that they will be prejudiced in a religious way before their minds are mature enough to select a religion for themselves. Now, wholly apart from its religious or from its ethical value, the Bible is the one book that no intelligent person who wishes to come into contact with the world of thought and to share the ideas of the great minds of the Christian era can afford to be ignorant of. All modern literature and all art are permeated with it. There is scarcely a great work in the language that can be fully understood and enjoyed without this knowledge, so full is it of allusions and illustrations from the Bible. This is true of fiction, of poetry, of economic and of philosophic works, and also of the scientific and even agnostic treatises. It is not at all a question of religion, or theology, or of dogma, it is a question of general intelligence. A boy or a girl at college, in the presence of the works set for either to master, without a fair knowledge of the Bible, is an ignoramus, and is disadvantaged accordingly. It is in itself almost a liberal education, as many great masters in literature have testified. It has so entered into law, literature, throughout the whole modern life of the Christian world, that ignorance of it is a most serious disadvantage to the student.

"How this is to be overcome in our machine system is a grave question. It results partly from the discontinuance of the use of the Bible in the public schools, but more especially from the change in the estimation in which it is held in the family. In comparison with its position in the family a generation ago, it is now a neglected book. It is neglected as literature. There are several suggestions for reviving interest in it. One of them is already in operation in Sunday school work. Another is its study as literature in the schools and colleges. But we believe that the change will only come effectively by attention to the fundamental cause of this ignorance, the neglect of its use in the home in childhood. If its great treasures are not a part of growing childhood, they will always be external to the late possessor. In the family is where this education must begin, and it will then be, as it used to be, an easy and unconscious education, a stimulus to the imagination, and a ready key to the great world of tradition, custom, history, literature."

Every man of experience can feel the truth of the words of this editor. A knowledge of the Bible obtained in childhood has its effect on the whole after life. Unconsciously its grand truths are impressed upon the minds of children, and they are influenced by them. Children trained in the reading of the Bible, all other things being equal, are more likely to be truthful, virtuous and honest men and women than if they had been brought up without a knowledge of it. The decay of public morals, the breaking down of honorable methods among men, the increase of impurity of every kind, the growth of corruption and lax methods of administration, and the indistinct ideas which are becoming so prevalent concerning honor, are without doubt principally due to the neglect of the Bible.

As a community the Latter-day Saints should be especially desirous to have the Bible read, both at home and in the schoolroom; and I trust that the gentlemen who have been elected as delegates to the Constitutional Convention will give this subject serious consideration. It need not be viewed from a religious standpoint, but let it be viewed from the standpoint of generations of experience.

I know it has become the fashion, especially within the last quarter of a century, through the assaults of atheists, to hold the Bible in light esteem and to treat it, in many instances, with contempt. There is no doubt that liberties are now taken with the Bible that half a century ago would have shocked the public mind. Disrespect to the Bible is not now confined to a few persons, but it has become very prevalent, and the young and the inexperienced think it fashionable sometimes to speak derisively of it.

Now, as Latter-day Saints we do not set forth the idea that the Bible is a perfect book. Many errors have crept into it through translation. The men who have given us the translation that we use made no pretension to inspiration; they translated it as best they could. But with all its faults, it still stands as a grand monument of God's dealings with the human family and of man's industry and zeal in preserving it. Our present civilization and the advancement which the world has made in the right direction are due more to the Bible than to any other book in existence. To prove this we have only to look at the nations which have never had it as a record in their midst, and contrast their condition with the condition of the nations among whom it has been widely circulated.

Of course, as a Church, our debt is very great to this inestimable book; for in teaching the Gospel of the Lord Jesus Christ the Elders of our Church can always appeal to the Bible. The Bible was and is the accepted word of God in Christendom, and proofs from it to sustain doctrine are generally looked upon as valid and as incontrovertible, though they may not be accepted.

The Editor.

A HISTORIC PLACE.

ELDER JAMES DUCKWORTH, who is on a mission in England, furnishes in a letter to the Nineteenth Ward Sunday School the following interesting information concerning a part of his field of labor:

"Preston occupies quite a prominent place in the history of the Church in these lands. It was here where, in 1837, the sound of the Gospel was first heard on European soil.

"On July 1st of that year Elders Heber C. Kimball, Orson Hyde, Willard Richards, J. Fielding, J. Goodson, I. Russell, and J. Snyder left New York on the ship *Garrick* for missions to England. They arrived in Liverpool on July 20, and proceeded to the town of Preston, where the first Gospel sermon was preached on July 23rd. in the church of Rev. James Fielding. This church is now known as the Vauxhall Road Baptist Chapel. On July 30th, just seven days after the first sermon, the first Gospel converts, nine in number, were baptized in the river Ribble, at a point just a short distance below what is called the Penworthan Bridge.

"The field was ripe and ready for harvesting, and numbers of the honest were rapidly added to the Church. The first general conference of the Church

here was held in the "Cock Pit," Preston, on December 25th, 1837, and so rapidly had the work of the Lord prospered that the Church now numbered about one thousand souls. Surely no Christmas day was more fittingly celebrated than this, and the happy Saints who were assembled on that auspicious day must have indeed felt that angels had again flown through the heavens having glad tidings of great joy to bear to all the inhabitants of the earth, and proclaiming, 'Peace on earth and good will to men.' That happy Christmas day must have lived in the memories of all the Latter-day Saints who were gathered upon that occasion, and the remembrance of the event which that day commemorates must have sanctified for good the glorious truths that were then spoken. It was at that conference that the Word of Wisdom was first taught publicly in England.

"A street now runs through the center of the old 'Cock Pit,' and fragments of the walls are all that is left of that historic edifice. I have visited the remains of the 'Cock Pit,' the Vauxhall chapel, and the spot where the first baptisms were performed, and I cannot view these historic places without a feeling of reverence and awe stealing over me as I think of the associations connected with their history. Times have changed since then; the harvest appears to have been gathered, and gleaners are now going over the field bringing in here and there an honest soul to the fold of Christ. The glad tidings of great joy have gone forth to almost every nook and corner of England, and thousands of the meek and lowly have been gathered out to help to build up Zion preparatory to the second advent of our Savior.

"Though the missionaries in England

today do not find on every hand people who are ready to accept the Gospel there is really nothing to discourage them. They are sent out both to preach the Gospel and also to warn the people of the judgments which the Lord is about to pour out upon the earth, and if they do their duties acceptably in His sight all will be well with them and they have nothing to fear. Prejudice is being allayed, and the Saints here are generally permitted to worship the Lord according to the dictates of their conscience. Elders here have to preach the Gospel by example as well as precept, and let the people see by constant association with them that they are men of God.

THE LAKEVILLE BOYCOTT.

"I HAVE an idea," said Mattie.

"Home-made or imported?" asked Maud.

"Let's have it," said Flossie, as she stepped up.

"Well," continued the first speaker, "we must boycott them."

"What in the world's that?" enquired Winnie.

"Explain. What is it?" exclaimed all the girls.

"I got my idea from a remark of the Bishop's last Sunday evening. He said something about the power we girls have in checking evil among the boys, if we would only use it."

"I don't see how a lot of girls can prevent the boys from drinking or smoking," said Rettie.

"The hand that rocks the cradle rules the world' you know Rettie."

"Well, I don't rock the cradle."

"Come around to our house and we'll give you some experience."

"And ours."

"What about that boycott, Mattie?"

"I've been thinking about that idea I got, and have come to the conclusion that we ought to try something. The boys are getting awful. We can't go to a party without having to dance with boys that smell of either whisky or tobacco."

"But have we *got* to dance with them?" spoke up Louie with spirit.

"That's it, girls. We haven't *got* to dance with them or associate with them and therein lies our power. I'll tell you they ought to be forced to choose between us and the tobacco^s and whisky; and if they would rather have the company of the whisky bottle and the cigarette than ours, why, let them have it."

"That's right."

"Of course, but—"

Some of the girls' faces dropped a little. Holidays were coming and the parties were already arranged. Parties without boys were hardly a success.

"But what about that idea Mattie?"

"If we girls would make up our minds not to associate with those boys we have been talking about, that is, boycott them, I think it would do some good. But we would have to be united in it."

"As the strikers are. That's just the thing."

"Let's form a society."

"Mattie shall be president, she's such a speech maker."

"Let's girls; let's."

"No;" said Mattie, "but can write out a kind of agreement and all sign it."

The girls had their heads close together, and now lowered their voices while they discussed further plans. It was getting late, so they decided to adjourn till next evening.

Lakeville's boys were running wild,

was the opinion of the people. The bishop's advice or the teacher's counsel had no effect on them. Parents tried their best but without avail. The mania for cigarette smoking had seized the boys and there were not half a dozen boys in the village who did not smoke, either openly or in secret. Then, some of the larger boys would bring intoxicating drinks from the neighboring city and treat the other boys. Especially at parties was this evil growing. The frequent trips outside, and the coming back chewing cloves and cinnamon did not deceive thinking people.

As the girls said that evening after their meeting, "It was getting awful."

After school next day, when the boys were well out of sight, the girls drew together and Mattie produced a paper which she read to the group:

"We, the girls of Lakeville, hereby agree to refuse to associate at dances or other places of amusement with any boy who indulges in the use of intoxicating drinks or tobacco."

"Now girls, let's sign our names, and remember that it is an agreement which we must not break."

Ten girls signed that evening and a committee was appointed to call on the other girls and get their co-operation. Those boys who were positively known to smoke or drink were at once put on the black list, and it was agreed to watch the other boys closely.

Lakeville was only a small ward and there were not over twenty of the younger set of society girls in it. Out of this number, eighteen signed the agreement to boycott the boys.

The girls kept their doings well to themselves, not even the parents knowing about it. It first came to light in this wise:

The district school had a party at the

close of the first school term. It was observed that most of the boys came alone, and that the girls came in groups afterwards. Then, when the first dance was called on six boys were refused partners. What was the matter? Some were refused even by their sisters. They tried once more.

"You must excuse me," was the answer.

They went back to their seats.

"Six more couples," shouted the floor manager. "Six more couples this way. Fill up the floor."

After ten minutes they got one set agoing. What was the matter with the girls? The boys in their bewilderment went out and lighted their cigarettes. Others found a bottle in a fence corner. Then some of them tried again, with the same results. The girls behaved well. They kept up their spirits, and danced the round dances together.

Then, somehow, the secret came out and most of the boys left. The girls and a few boys danced until eleven o'clock and then the party broke up.

The girls explained their actions to the teacher, who smilingly nodded his approval.

Next day it was the talk of the ward.

"Good for the girls," said the bishop. "There's grit in them. I don't, as a rule, believe in strikes or boycott, but when it comes to boycotting tobacco and rum, and striking for good, pure companionship—well, I hope the girls will hold out."

Some parents shook their heads. Their boys would resent and become worse, was their opinion; and, in fact, some of the boys did try to "show off" by puffing their cigarette smoke into the girls' faces and exhibiting the whisky bottle. They collected in front of the

store and the boycott was the leading theme.

The girls had more meetings. The boys' actions made them firmer.

"We will carry on the war to the bitter end!" dramatically exclaimed one.

"All respectable people are with us," said another.

"Yes, mother said that it served my brother Will right," added a third.

So the boycott was firmly established.

The usual holiday amusements were interrupted insomuch that the young folks' party was postponed, and the association gatherings were sadly crippled. The girls had some select parties where the boys were woefully few. And then, some of the *real nice* boys had come on the black list, which made it trying to some of the girls.

The boys were divided. Two or three of the rougher class advocated combining against the girls and having "stag" parties, where they could drink and smoke to their hearts' content. But the majority did not favor this plan. They would not treat their sisters and girls like that. Then there was a number of good, sensible fellows, who in truth admired the girls' actions. These boys were not regular smokers and had only tasted the "stuff" a time or two. They knew they were in the wrong and laughed at the boys who got angry.

So things stood for weeks, the girls holding out bravely and refusing all company with the black-listed.

At the close of the usual program of the Y. M. M. I. A. meeting just before Christmas, the president announced that he had a communication to the young men, which he would read. It was as follows:

"To the boys of Lakeville who use tobacco and intoxicating drinks:

"We wish to tell you boys, that our

behavior towards you is not founded on any ill-will. We came to the conclusion the revelation of God as given in the Word of Wisdom, is true and ought to be respected. This, we thought, we could not do, and at the same time accept as our partners to dances, boys who polluted their bodies by poisons and made their breaths offensive to us.

"We are going to remain firm in our determination; but we wish to act fairly towards you and give you all the encouragement towards reform that is in our power. In short, we wish to treat you as brothers, if you will treat us as sisters in the true sense of that word. To effect this reconciliation, all boys who will sign an agreement to abstain for good from alcoholic drinks and tobacco, are hereby invited to attend a complimentary picnic party, given by the girls on Christmas eve.

"Signed

"COMMITTEE IN BEHALF OF THE GIRLS."

There was complete silence for a moment, then George Jensen, one of the guilty ones, arose and said:

"Boys, I motion that we accept the invitation and sign the agreement. I for one, am going to. I think the tables have turned and the girls instead of the boys, are acting the part of men."

"Second the motion," came from half a dozen.

"All in favor of the motion say aye," said the president and the affirmative vote was carried with a shout.

Most of the boys carried out the resolution. Not for once only, but for good, and everybody said that the party on that Christmas eve was the grandest they ever attended.

Nephi Anderson.

HOLINESS is the symmetry of the soul.

Our Little Folks.

BIBLE STORIES FOR THE CHILDREN.

Joseph's Dreams Fulfilled.

DURING the seven years of plenty the earth yielded abundantly, and corn was stored up in every city until every storehouse was full. When the years of plenty were ended no crops could be raised, and the people cried to the king for bread; but he sent them to Joseph, who opened the storehouses and sold corn to all who came.

The famine was not only in Egypt, but in all the other countries. So very soon Jacob and his family were in need of bread, and when they heard that corn could be bought in Egypt he sent ten of his sons to buy some.

When they came to Egypt they were sent, of course, to Joseph, and he knew at once that they were his brothers; but they did not know him. It was many years since they had seen or heard of him, and then he was a boy wearing shepherd's clothes, while this man was the ruler of Egypt, wearing fine clothes, and speaking the Egyptian language, with an interpreter to tell him what they said and to tell them what he said. They bowed down to him as though he were the king, for that was the custom, but he pretended not to know them.

He told them, through his interpreter, that they were spies, and had only come to see how poor the land was; but they said no, they were true men and had come to buy corn. They also said they were all the sons of one man, that they had a brother at home, and one was dead. But Joseph still said they were spies, and he put them all in prison for three days, after which he said they

might all go home except one, whom he would keep in prison till they returned, and when they came again they should bring their young brother with them or else they should not see him.

When they got home each man found his money in his sack, and they felt greatly troubled about it, not knowing how it came there.

After awhile they were in need of corn again, and Jacob told them to go to Egypt and buy more; but he said Benjamin should not go with them for fear something would happen to him as it had to Joseph years before. They told him they would not go without Benjamin, for the man had said they should not have any corn if they did not bring him. At last they took Benjamin and started, taking money to buy corn, and also the money they had found in their sacks the other time, and a present for the ruler.

Joseph saw them when they came near, and told his servants they should eat at his house that day. When they were taken to the house where the ruler lived they were frightened, thinking of the money they had found in their sacks, but the servant told them they need not be afraid.

When Joseph came home they bowed themselves to the ground before him, and gave him the present they had brought. He asked them if their father was well, and if that was the brother they had told him of; and then he had to hurry out of the room and cry, it seemed so good to see Benjamin, whom he dearly loved.

He then went back and they all ate dinner, together with the one who had been in prison, after which Joseph had his servants fill their sacks with corn, and put his silver cup in the mouth of Benjamin's sack, and when they had

started for home he sent a servant after them to ask why they had stolen his master's cup, and when he had searched all their sacks he found it in Benjamin's sack.

Celia A. Smith.

YOUNG FOLKS' STORIES.

The Power of Faith.

NINE years ago my papa was sent to the Penitentiary for living with and taking care of mamma. The day of his trial my brother was born. He was a sickly and nervous child, and grew worse every day. No one thought he would live; but mamma often said she thought our Father had sent him to stay and comfort her, though it looked as if he could not live. After suffering three months he went into a fit or spasm, and was in it one hour and twenty minutes. The doctor and all who saw him said he would not come out of the fit alive.

One gentleman, who was kind to us while papa was gone went to the canyon to get his team to attend the funeral that he expected to be right away. He met the sexton and engaged him to dig the grave, telling him that our baby was no doubt dead by that time.

To the surprise of all, the baby came out of the fit alive, though so weak it was not thought he would last long.

One good sister said she thought to herself that one who had suffered so much and still lived, could surely get well, so with baby on her lap she put her hand over her eyes and prayed to our Father in Heaven, asking Him if it was His will for the child to live that He would show her how to treat him that he might grow better right away.

She said it seemed as though someone whispered to her to dip cloths in cold water and wrap about the baby's body and head. After getting mamma's consent, she did as she was prompted by the good Spirit, and baby went right to sleep. This was the first real rest he had had for a long time.

We could all see that he was resting sweetly. For two hours he did not wake. We repeated the treatment until he got quite well, which was so fast everyone was surprised. Now my brother Ralph is a living evidence of the power of prayer and faith in our Heavenly Father.

Ora Watson. Age 12.

PAROWAN, IRON CO., UTAH.

A Nest of Easter Eggs Worth \$1000 Apiece.

IT was in 1879, two years before I was born, in Tintic Valley, Juab County, Utah, that this nest of Easter eggs was found. Our folks then lived at Elly Mills, Tintic, where they kept a little country store of general merchandise.

Mr. Elly and his sons were running their mills for the reduction of the ore from their mines.

The Mammoth Company had also a mill running near there at the same time, and for the same purpose. There were two or three hundred people living in that neighborhood who were employed in and around these mills, some cutting wood, others hauling ore, etc.

Well, it was Easter Sunday morning. Ma told the boys they could have all the eggs they could find that day. We had a lot of chickens, and they used to lay out in the brush, for there were no fences around the houses then, and there was tall sage and rabbit brush

everywhere. Neither were there any Sunday schools in Tintic then.

So the boys went out to hunt Easter eggs under the big sagebushes. I do not know how many they found before they found this most valuable nest. Under a great sagebrush they saw a portion of an old gunnysack, and when they tried to pull it out it tore in pieces, it was so rotten.

Finally after digging the ground a little they pulled the rest of the sack out, and there they saw four large bricks of gold and silver bullion supposed to be worth one thousand dollars apiece. That was a pretty good nest of Easter eggs. The bricks were so heavy the boys could scarcely carry them. After hard work they got them home and laid them on the counter in the store.

There were a number of men in the store at the time, and a discussion ensued as to what they should do with them. There were no marks or brands on the bricks by which they could be identified. Some said that unless the bricks could be identified they belonged to the boys who found them.

One man said that he would take the four and sell them, for one-fourth of the worth of them. Ma said that the bricks did not belong to the boys, but that they must have been made at the mill, and very likely belonged to Mr. Elly. She sent for him to come and see them. Mr. Elly examined them closely but could not say whether they were made at his mill or not. Ma told him to take them to his office for safe keeping, which he did.

A member of the Mammoth Company, who still resides in Utah, came and immediately claimed them as his, but how he identified them I never knew.

Mr. Elly gave the boys eight dollars

for finding them, but the man who claimed them gave nothing.

The boys (three in number) were only little fellows then, but they are men now.

This is a true story of a nest of Easter eggs.

Joanna Freckleton.

PIECE FOR RECITATION.

The Reason.

GRANDMA GRUFF said a curious thing,
"Boys may whistle, but girls must sing."
That's the very thing I heard her say
To Kate, no longer than yesterday.

"Boys may whistle." Of course they may,
If they pucker their lips the proper way;
But for the life of me I can't see
Why Kate can't whistle as well as me.

"Boys may whistle, but girls must
sing;"

Now I call that a curious thing.
If boys can whistle, why can't girls, too?
It's the easiest thing in the world to do.

So if the boys can whistle and do it
well,

Why cannot girls—will somebody tell?
Why can't they do what a boy can do?
That is the thing I should like to know.

I went to father and asked him why
Girls couldn't whistle as well as I,
And he said "The reason that girls
must sing
Is because a girl's a *singular* thing."

And grandma laughed till I knew she'd
ache

When I said I thought it all a mistake.
"Never mind little man "I heard her
say,

"They will make you whistle enough
some day."

THE SPIRITS OF THE DEAD.

Temple Anthem.

WORDS BY JOHN NICHOLSON.

MUSIC BY C. J. THOMAS.

Moderato.

The spirits of the dead have heard The message from on high: That prison gates would soon uplift, That

their redemption's nigh, That their redemption's nigh. And thus they pray, By night and day, By

SOPRANO SOLO.

Behold our chil-dren on the
night and day: *ORGAN SYM.*

earth, O God, Omnip - o - tent, Who have received Thy mea - sengers Whom

SOPRANO AND ALTO DUET.

Thou to them hast sent. Shed forth on them Thy Spir - it, Lord, Let

be urged by Thee

them be urged, let them be urged by Thee To work for us vi - car - lous - ly And

we be thus set free, And we be thus set free. *Moderato.*

ff

ORGAN SYM.

ff

CHORUS. *Lively,*

The pray'rs of the dead are heard, The light on them doth beam; The Saints on earth are mov - ing

BASS SOLI.

And, day by day, They wend their way To -

now, Their fathers to redeem. *f*

ward the ho - ly Temples reared In this e - lev - enth hour, Where God who reigns In

heav'n a - bove Doth man - i - fest His pow'r.

mf SYM.

FOR MALE VOICES.

There are the liv-ing and the dead U-nit-ed as a chain; And thus are they made one in Christ With

whom on earth they'll reign, And thus are they made one in Christ With whom on earth they'll reign.

Rall. Dim.

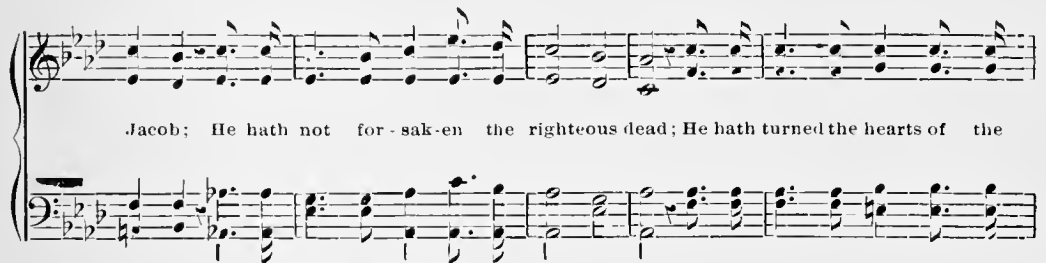
CHORUS. *Moderato.*

List to the shouts of the spir-it throng, List to the shouts of the spir-it throng, As they

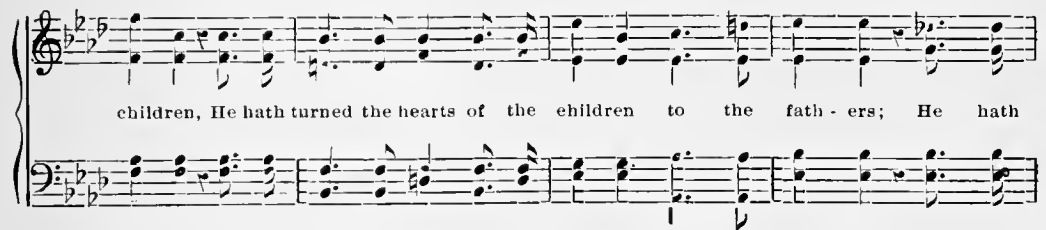
lift the voice in joy - ful song, As they lift the voice in joy - ful song: *ff ORGAN.*



There is none like unto the God of Jacob, There is none like un - to the God of



Jacob; He hath not for - sak - en the righteous dead; He hath turned the hearts of the



children, He hath turned the hearts of the children to the fath - ers; He hath



raised up saviors up - on Mount Zion. Glo - ry be to the great I Am, Glo - ry be to the



great I Am, Honor and praise to God and the Lamb, For ev - er, and ever, for ev - er, and

SOPRANO AND ALTO.

ev-er, amen. Glo-ry to the great I Am, the great I Am, Glory be to the great I Am, I Am, Glory be to the great I Am

TENOR.

BASS.

ev-er, amen. Glory be to the great I Am, I Am, Glory be to the great I Am

Hon - or, and praise to God and the Lamb, For ev - er, and ev - er, for

ORGAN.

ever, and ever. *Slow.* A - men, a - men.

SOLO.

*p**f**p**f*

WE may, if we choose, make the worst of one another. Every one has weak points, every one has his faults; we may make the worst of these; we may fix our attention constantly upon these. But we may also make the best of one another. We may forgive, even as we hope to be forgiven. We may put ourselves in

the place of others, and ask what we should wish to be done to us, and thought of us, were we in their place.

As every thread of gold is valuable, so is every minute of time.

We seldom repent of talking too little, but very often of talking too much. This is a common and trivial maxim which everybody knows and but few practice.

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